

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. XI.

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WILLIAM A. DREW.—Editor.

[From the Gospel Anchor.]

A SERMON,

BY C. F. LE FEVRE.

TEXT.—"Then said Micah, now know I that the Lord will do me good, seeing I have a Levite to my priest."—Judges xvii. 13.

It was well observed by the poet, that "the proper study of mankind is man;" and we cannot avoid being of the opinion that if people would study human nature a little more, and books a little less, that a great deal which now appears to be religion and virtue, would wear the unvarnished stamp of imposition and priesthood. Men are the same in all ages, and in all countries; they are constituted of precisely the same material, and he who studies the dispositions of those among whom he lives, will, in that narrow circle, find abundant materials by which to form a correct estimate of human character. Such men will be admirably adapted to meet human nature in all its varieties, without being moved by the influence of power, or imposed upon by the professions of sanctimonious pretenders.

There are many instructive lessons in the bible, which if duly considered, would give us a pretty correct idea of what is passing now before our eyes. The little history connected with our text is one of this character; it furnishes ample materials for parallelisms, and we shall endeavor to make it both interesting and instructive, by showing that it is but a picture of the age in which we live.

The chapter opens in these words—"And there was a man of Mount Ephraim, whose name was Micah. And he said unto his mother, the eleven hundred shekels of silver that were taken from thee, about which thou cursedst and spakest of also in mine ears, behold the silver is with me, I took it. And his mother said, blessed be thou of the Lord, my son. And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord, from my hand, for my son to make a graven and a molten image, now therefore I will restore it unto thee. Yet his mother took the two hundred shekels of silver and gave them to the founder, who made thereof a graven image and a molten image, and they were in the house of Micah. And the man Micah had an house of gods, and made an ephod and teraphim, and consecrated one of his sons, who became his priest." In this transaction we have several things to notice, in order to come to an explanation of the subject.

In the first place, we notice the conduct of the mother. The good woman had amassed eleven hundred shekels of silver—that is, about the sum of 550 dollars, the shekel being two shillings and six pence sterling. For what purpose had she laid aside this money? The second verse informs us, it was "for her son to make a graven and molten image." This was, was the robbery of the mother.

She robbed her own family for the purposes of idolatry. Micah, her son, discovers this hoard and seizes it. When he did this, it is most probable that he was ignorant of the purpose to which his mother was going to apply it, or he would not have stolen it. The old lady was much distressed about the loss of her money, and cursed—that is, she abjured all her family, and threatened a curse on them, if they knew where the money was, and did not discover it. We are not told what induced Micah to disclose the secret. As no solution to this difficulty is given, we can only offer a speculative opinion. It is very probable then, that the mother, in talking about her loss, had mentioned the purposes to which that money was to be applied. We are the more disposed to adopt this sentiment, from the fact that Micah was as fond of images as his mother, and when he found that she intended this sum for a purpose so congenial with his own feelings, he made a virtue of this discovery and gave in his confession. Perhaps too, it was customary in those days, as it is now, to tell their experience. The mother had vindicated the doctrine that there was no harm in robbing the children, if the money was devoted to pious purposes; and no doubt the son availed himself of this argument to excuse his theft, and adopting the same reasoning would maintain that there was no harm in the children robbing the parents, if the money was in the same way applied. In this matter you will observe that they both agreed in their religious experience. However such conduct would be reproached in the common transactions of life, it was proper enough in religion. There was no difference now existing between the mother and the son—there was some ceremony about the son giving back the money to the mother, and the mother again offering it to the son, who refused it, but this was nothing more than those little ostentatious displays of generosity, which professors every day favor us with—both knew well enough how the money was to be expended, and accordingly the image was made. Do we, my friends, feel ashamed of this injustice and roguery

under the sanction of religion? Do we blush at this exhibition of moral turpitude? Let us look at what is passing before us, and reserve our indignation for our own country and our own people.

Has it never met your view or come to your knowledge, to see or hear of a parent of a family, subscribing to some of the favorite idols of the day, while his own family were destitute, if not of the necessities, at least of the comforts, of life?—Have you never known some poor weak sister of the faith, laboriously engaged at those times which should be sacred to repose, or to the assistance of her family, in making provision to assist in some wild missionary scheme? If such things have come within your notice, you have had the case of Micah's mother before you.—She is amassing shekels for the graven and the molten image.

Again, have you never heard of a pious son giving at least, eleven hundred shekels, or \$50 dollars, for the same purposes, while the father who supported him and the mother who bore him, have by hard labor, merely obtained scanty subsistence? If you have, you have had the case of Micah before you. Now supposing some one should go and discourse with these individuals and expostulate with them on the injustice and inconsistency of this conduct, we do not in the least doubt but that their religious experience would closely accord with that of Micah and his mother. They would say "we have wholly devoted this silver unto the Lord," for a tract society. They would use the same argument that the Pharisees of old did, and which our blessed Master so sharply reproved. "It is a gift, whatsoever thou mightest have profited," and so for the glory of God and his holy religion, they would have their father and mother to starve.

After Micah had the image made, he sets his household in order—he makes his dwelling a house of gods; he has his ephod and teraphim, and consecrates one of his sons, who becomes his priest. When a man in the present day, gets linked into the trammels of an orthodox church, his domestic establishment is something like Micah's. Formerly the bible for his instruction in the moral law, and good books of history and information, were all that was required, but now he has a house of idols, religious papers devoted to revivals—tracts by the dozen—Sunday school reports—missionary reports—bible societies—reports—temperance society reports—in short, all the images of the day, adorn his shelves. But the mischief does not end here. His children are to be fed with this trash; whether they receive it as truth or not, becomes not the subject of inquiry. Whether it is consonant to the tenor of scripture, cannot be agitated by a member of his family. These traditions have superseded the diligent search of scriptures, and they must bow before these idols. If he has a pious son, one of the same religious experience as himself, he consecrates him chaplain to his family—he becomes his priest.

Our history proceeds by informing us that there was a young man, a Levite, that is, a priest, who departed from his place of residence in Bethlehem Judah, and was travelling to find a place to sojourn in, and in his travels he comes to the house of Micah. Micah inquires whence he came, and the young man tells him that he is a priest looking out for a place. Micah most probably pleased with his appearance, makes him an offer. "Micah said unto him, dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and suit of apparel and thy victuals. So the Levite went in." There are some things in this part of the history worthy of notice. We cannot avoid being struck with the very moderate sum offered to the priest, as a compensation for his services. Let us see—ten shekels, that is five dollars, a suit of apparel, and his victuals. This was all for the services of one year. Missionaries did not fare so well then as they do now. Travelling preachers must have been little thought of, to accept such an offer as this. Micah must certainly have been a parsimonious man, or he did not think much of his priest. He had devoted two hundred shekels for his image, and yet only gave the priest ten for a year. But the priest knew very well what he was about. We shall see in the sequel, that the priest had the advantage; and it will afford you this important lesson—that he who undertakes to engage with a priest single-handed, will generally get the worst of the battle.

In this conduct of Micah's, we find something very analogous in the conduct of professors at the present day. How often do we find a man liberal to profusion, in giving money to some idolatrous purposes, to have his name blazoned, and recorded, and trumpeted through the world as having made a present of so many thousand dollars, for some ridiculous purpose—to get up a revival among the Hotentots, or to save the souls of the Esquimaux—which same individual in his dealings with his fellow men, is abating their services and grinding down the laborer and mechanic to the lowest fraction. They will dispute the honest account of a tradesmen, and put the money abated from

his just demands into the missionary bag—thus fulfilling the old adage, "rob Peter and pay Paul." In this trait of Micah's character, I would not have you suppose that I am taking sides with the Levite, by no means—he took care of himself. In the same manner, I am not taking sides with modern priests against professors—they will take care of themselves. The particular trait in the human character which these remarks are introduced to develop, is the particular one which impels a man to be excessively profuse with his money, in some instances, and excessively mean in others.

We proceed with our history. After Micah had the priest safely lodged in his family, he began to look around him with great satisfaction. He had his idols about him, and whatever had been his misgivings as to the propriety of his conduct, he now felt a confidence in the correctness of the course which he had adopted. He felt moreover, an assurance of hope that the blessing of God would be added to his unsanctified proceedings. The simple fact of having enlisted a priest in his service, was to this superstitious man, proof positive that God contemplated his conduct with pleasure. Under the influence of this feeling, he utters the exclamation contained in the text—"Now know I that the Lord will do me good, seeing I have a Levite to my priest."

Micah's reasoning is by no means singular. It is most unfortunately the case, that the world is full of men, who are swayed by the same superstitious motives. However certain measures may oppose the plainest principles of common integrity, yet if they have the sanction of the priest, all is right—it is the Lord's will—men know that God will do them good.—We shall furnish an example or two by way of illustration, contrast them together, and then see the correctness of this remark.

Supposing a man should go about this city begging, representing that both himself & a numerous family were in the greatest state of distress and poverty, but instead of this being the case, the fellow had in the bank of New York, the sum of ten thousand dollars. If this should come to the ears of the magistrates, what would they do? If they did their duty, they would commit him as a vagrant and impostor. There could be no course of reasoning, however ingenious and plausible, that would satisfy a plain common sense man, that he was not an impostor. He might say that no one was obliged to give; but would that excuse the imposition? By no means: he is no better than a robber—the principle is the same, the disposition the same, physical force is all that is wanting, to complete the highwayman. Now look at another case. Instead of a beggar, a well dressed and well fed priest goes round the city to collect money for the Bible society. He represents the family of mankind in a famishing, perishing state, and the funds to supply people with the bread and waters of life at the lowest ebb. He collects a large amount and goes his way.—Now it is proved that so far from his story being correct, the said society, and its kindred branches, possess as much bank stock and real estate as any company in the Union. Now I speak as unto wise men. Is not this the most gross and flagrant imposition? Can there be any course of reasoning that will satisfy the unsophisticated mind that this is right? But how different is the treatment which the two men will receive, the lay beggar will be sent to the Penitentiary or Bridewell, the clerical beggar will be treated with greatest respect; he will be hailed as being in the service of the Lord; people will say, "we know that the Lord will do us good, seeing we have a Levite to our priest." The reasoning which the beggar might adopt as the plea for his justification, is precisely that which is used by the advocates of these begging societies—"You need not give unless you please, there is no force made use of." But this is not true; it is less admissible in this case, than in that of the beggar. A man cannot do as he pleases. If he refuses, he is proscribed, he is pointed at, he is shunned by the members of his church. The edict has gone forth; he must either unite in the schemes of the day, or submit to cold treatment from the whole church.

It is not true that no force is used.—The worst of force is employed, the cunning and sophistry of strong minds over the hearts of the weak and credulous.—There is no difference in the force which the highway man employs, who takes your purse by physical strength, or makes you surrender it by threatening your life. There is no moral difference in the force which the priest employs, who takes your money by picking your pocket, or makes you surrender it by denouncing God's judgment on you in case of refusal. He commits a double theft—he takes away your freedom as well as your money.

We might extend our views on this part of our subject, and show that there are many more cases in which the sanction of the priest reconciles to the men of this generation the most palpable breaches of integrity and common honesty. We have, however, several other things to notice as connected with this history, which will

prevent us from dwelling any longer on this particular point.

While Micah and his priest and household were quietly settled and things went on prosperously, it came to pass, that a company of the tribe of Dan passed thro' the country, seeking "them an inheritance to dwell in, for unto that day all thir inheritance had not fallen unto them among the tribes of Israel." And the children of Dan sent out five men, men of valor, to spy out the land and search it, and when they had come to Mount Ephraim, they lodged in the house of Micah. They discovered immediately that the young man was a priest of the tribe of Levi, and they began to question him as to the cause of his being there. He tells them "Micah hath hired me and I am his priest." They then inquired into the state of the country, and whether their journey would be prosperous. To these questions the priest gives them a satisfactory answer. The spies return to those who sent them and report matters. On this intelligence, six hundred armed men go forth, accompanied by the spies, and come to the house of Micah. The spies inform their companions that this is the house in which are the ephod and teraphim and graven image.—They then resolved to rob the house; the six hundred men stood at the entering of the gate, and the five spies bore away the images. The priest enquires of them what they are about. What do ye? "And they said unto him, Hold thy peace, lay thy hand upon thy mouth and go with us and be to us a father and a priest; is it better for thee to be a priest unto a house of one man, or that thou be a priest unto a tribe and family in Israel?" and the priest's heart was glad, and he took the ephod and teraphim and graven image and went in the midst of the people." In this transaction there are many things worthy of notice. In the first place, the ingratitude of the priest. When he came to Micah's house, in the first instance, he was a poor travelling missionary—a priest seeking a place; Micah engaged him. It is true that his pay was not much, less perhaps than Micah might have afforded, but at the same time the old man treated him well; he considered him as a son in his family. But we must next notice the occasion of his leaving him; it was for the money. Is it not better to be a priest of a tribe than of a single family? more profitable? more honorable? This, you see, my brethren, was a loud call. What priest could resist it? It was one of those irresistible arguments which carry conviction along with them. "And the priest's heart was glad and he went in the midst of the people." But we must lastly notice the dishonesty of the priest. Not satisfied with leaving his benefactor, he takes along with him the ephod, the teraphim and the graven image; he joins these plunderers in stripping the man who had afforded him an asylum and support.

The part of Micah's priest is not unfrequently acted by the modern Levites of the day. He who leaves a society which has cherished and supported him, because he has obtained a loud call, that is the promise of a large salary, imitates the Levite. If in addition to this, he leaves the people destitute, or parts with them abruptly, and is indifferent to their welfare, so long as his own purpose is answered, that man may be said to carry away the ephod and teraphim. But he who leaves his people for the sake of money and then tells them that he is truly grieved at parting with them, that nothing but a sense of duty and the powerful operation of God's holy Spirit, selecting him for a field of more extensive usefulness, could have induced him to separate himself from them is a deceiver and a hypocrite. Can a man never hear a call unless the sound come through a silver trumpet? The Levite, as far as this went, was honest; he never offered to make any apology—his heart was glad: he manifested his satisfaction without disguise, but now a Levite will wear a long face and utter sobs and groans, while his heart rejoices at his promotion.

Our history proceeds to inform us that Micah and his neighbors go out and call upon the children of Dan. The Danites enquire of Micah, "What is the matter, that he should come to them with such a company?" And Micah answered and said, Ye have taken away the Gods that I have made and my priest, and what have I more? And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee and thou lose thy life with the life of thy household. And the children of Dan went their way; and when Micah saw that they were too strong for him, he turned and went back to his house."

In this account many salutary lessons may be learned. It is often the case that injustice meets its reward in a similar manner to which it was perpetuated. Micah stole money to make images, and now these images are stolen by his priest.—This was a just recompence for Micah, but it does not excuse the priest from the charge of base ingratitude.

This kind of ingratitude is not uncommon in the world. We will offer you an instance and then dismiss you from this inquiry. It is no uncommon thing to find

a man in a state of actual poverty, who, in the days of his prosperity, has expended for the sectarian purposes of the day, sufficient to maintain himself and family. His subscriptions to some of the popular schemes of the day may have been excessively liberal. He now applies to these very societies for assistance. Does he obtain it? is there that readiness in these overgrown wealthy institutions to hand out that then was manifested in taking in? No, my friends; the iron grasp of speculating priesthood is like a vice, nothing can escape its grip. The dollar that gets into the treasury of the Lord, is never found floating on the waters of benevolence to assist the poor and destitute. If it ever finds way out, it is for some sectarian purpose, some proselyting scheme that shall restore an hundred fold. Should the applicant remonstrate, the language of the Danites would meet his ears—"Let not thy voice be heard among us, lest some angry fellows run upon thee and thou lose thy life." He will understand this; he will see that they are too strong for him, and he will desist. Stung with pain at the ingratitude and brutality of such people, he will turn away. He will see that he has been spending his money for that which satisfieth not, and he will regret to think that he could have so grossly deceived himself and mistaken the characters of mere professors, as to have exclaimed in the days of his liberality, in the language of the text, "Now know I that the Lord will do me good, seeing I have a Levite to my priest."

EARLY DEATH.

That "the house of mourning is better than the house of feasting," is a sentiment remembered by all when the cold hand of sorrow is wringing the brow; but the lesson is learned at the grave. The voice that should speak wisdom from the tomb, is drowned in the closing of its portals, and the coffin and the motion descend alike in the darkness of forgetfulness.—Death is always clad in terrors, even when it is the aged head that bows before him; but there is something peculiarly melancholy when his shaft strikes the young, and the beautiful, and the happy. It is not to be expected that the ripe fruit should not fall, that the full ear not be gathered in the garden; but not that the young and tender bud, opening and blossoming amid the summer breeze should shrink and wither as before the blast of mildew. It was to be expected, when the sea loaf of Autumn is falling, and the full blown rose scattering its leaves, when the hoary grain is gathering to the harvest, that the hoary head too should lie low.—But when the arrows of the destroyer strike the young in their youth, and the happy amid their happiness, and those whom they love in the bloom of their loveliness: when the warm tide of our affections as it swells purely up from the fountain of the heart is chilled and chained in its flow, how difficult do we realize that those whom we loved are indeed but the dust—how galling the feeling that the uttered and the unutterable thoughts of our bosom must seek refuge again in the silent sanctuary—that rose pure as the exhalations of the river, like them before the chill atmosphere of death, must fall back upon the heart in coldness and tears!

Such at least are the feelings with which I have lately revisited the grave of one, rendered equally dear by her virtues and her sufferings. It is now between two and three years, since a young Englishman with his sister, a beautiful and accomplished girl of sixteen, arrived in this country. Having business to transact here, and thinking that a change of climate and sea air might be beneficial to her health, he brought her with him, and having placed her in a beautiful and retired situation, he left her, to attend to his business in some other part of the country. But I soon learned that this beautiful and interesting female, was the victim of that disease which in its desolating march sweeps so many of the young and beautiful to the grave. Consumption, had fastened upon her young and delicate frame; and although for a time it appeared to have been checked, it suddenly reappeared with all the symptoms of rapid and speedy dissolution. Her brother was immediately sent for, but the letters did not reach him until it was too late. I then learned too, that she had a lover whose anxiety for her health had induced him to leave his country to follow her here, and that he was now actually on his passage.

Her situation was now truly distressing: her brother absent, her lover not yet arrived, a stranger in a strange land, the hand of death upon her, and conscious that it was dealing with her—yet never did a murmur escape her lips. I visited her constantly, till I thought her too ill to receive me, when I reluctantly discontinued my visits till informed she had expressed regret at my absence. I immediately called to see her. She was sitting in a chair, her head reclining on the back, with that unnatural but beautiful gloom so peculiar to the disease. Her eye kindled for a moment as I entered. "This is kind," said she. I approached and took her hand, the boat of which was already wasted into the ghastly resemblance of a

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.”

GARDINER, FRIDAY, SEPT. 2.

PARTICULAR PROVIDENCE.

The constant exertion of the divine power and goodness are as necessary to the preservation, as they originally were to the creation of the universe and the innumerable orders of beings which people it. We could never subscribe to the semi-atheistical sentiment that God, after he had created the world, cast it from him, to float in the regions of space, indifferent to its eternal order and its final destiny. God is as present on the earth as in heaven; he is as much the God and Father of man, as if no other species of beings ever had an existence; as much the disposer and saviour of each individual as if no other human creature had a being throughout his stupendous universe.

That the Divinity has impressed upon matter certain fixed and wise laws, which the physical world is obliged to obey, is a sentiment to which we cordially assent; but those laws, without the energy of the Supreme legislator and judge to put them in force, would be impotent and dead. These are but the means by which God accomplishes his will. The work of preservation is as standing a miracle as the work of creation. The sun rises every morning only because every morning God says—“Let there be light, and there is light.” The stellar hosts illumine the darkness of night, only because every evening, God says—“Let there be lights in the firmament of heaven to give light upon the earth.” And man continues to exist from day to day and from moment to moment, only because every moment God breathes into his nostril the breath of life, whereby he is continued “a living soul.”

Solitizing amidst secondary and visible causes, we are prone to forget the great first cause of all things. And because the operations of nature’s laws are uniform, we are seldom struck with the awful majesty of that Being who puts them in motion. As all our blessings are apt to be forgotten and lightly prized for the very reason that they are so common; so amidst the analogies of the natural world we stop short of that Parent Power whose energy is as necessary to sustain as to give being at the first. The fool has said in his heart—there is no God; and he approaches the measure of similar folly who excludes him from any part of his dominion or who does not recognize him in all “the issues of life.”

“In each event of life, how clear

Thy ruling hand I see!”

The devout Christian lives continually under a sense of the divine presence and energy. He rejoices that the Lord God omnipotent reigneth. He acknowledges him in all his ways. The sentiment that “thou, God, sost me,” imparts a holy seriousness and a sense of responsibility towards Him. He beholds the earth with all its beauties and blessings, as the workmanship of the Most high—as the temple of nature’s God, which, as he passes through it, inspires him with sentiments of reverence, adoration and love.

“To Him whose temple is all space,
Whose altar, earth, sea, skies,
One chorus let all beings raise,
All nations incense rise.”

VISIT TO DANVILLE.

In fulfillment of a previous arrangement, it was our pleasure last Sunday to visit and deliver our testimony to our brethren in Danville—a town west of the Androscoggin river in the back route from Augusta to Portland, distant from the former place about 32 miles.

We left home Saturday afternoon, the weather being warm, and proceeded as far as Lewiston, where we put up with our faithful friend Col. S. H. Read. After passing the night and the morning of the next day in his hospitable family, we proceeded to the place of our appointment, where we arrived about half past ten o’clock. At that moment, it being the hour for meeting, we found the congregation, which had assembled at a large school house, repaire to a neighboring orchard where preparations were being made to hold the meeting, the house being much too small to convene the people. The weather, during the previous night had become changed, and was quite cool. Being in delicate health, we feared the effects of standing all day in the open air. Our friends, however, had provided a large number of seats, covering a spacious area, shaded by the trees bordering with fruit, and erected a stand for the speaker, well protected against the current of air. Here we took our stand and addressed a large congregation of people assembled from the towns of Danville, Lewiston, Minot, Poland and New Gloucester. The hearers gave good attention, and we hoped the seed sown fell in good ground and that in due time it will bring forth the fruits of righteousness.

In Danville there is a small society of believers in the Abrahamic faith, consisting of about thirty members, who appear to be well united. Our talented and venerable brother Woodman preaches to them a portion of the time.

Being obliged to direct our steps homeward after meeting, we returned as far as Winthrop that night, calling on the way at the house of our venerable friend L. Robbins, Esq. in Greene, at whose hospitable table we partook of a seasonable refreshment. In Winthrop we put up for the night with our old and well tried brother Nelson, whose devotion to the truth, and whose hospitality towards his defenders, are known to almost all our ministering brethren. The next morning we returned to Augusta—somewhat fatigued by the journey—but not, we trust, without some sentiments of gratitude to God for his protecting care over us during our absence.

RELIGIOUS INQUIRER.

Rev. M. Rayner, who is about to remove to Portland, not having disposed of his interest in the Religious Inquirer, will continue, after his removal, editor and proprietor, until a different and satisfactory arrangement shall be made. An assistant editor is retained in Hartford, to which place communications will be made as heretofore.

MASSACHUSETTS ASSOCIATION.

At a Convention of Restorationist Ministers and Delegates in Mendon, Mass., resolutions were passed establishing a new religious body, to be known by the name of the “Massachusetts Association of Universal Restorationists.” The annual meetings are to be held in Boston on the first Wednesday and Thursday in January.

YORK CUMBERLAND AND OXFORD ASSOCIATION.

The Ministers and Delegates composing this Association will meet in West Minot next Wednesday. We trust the meeting will be a full one and conducted in the spirit of gospel love and mutual fellowship.

PROVIDENCE ASSOCIATION.

The Ministers and Delegates composing this Association met in Mendon Mass. Aug. 16th.—Rev. Adin Ballou, Moderator, and Rev. L. Maynard, Clerk. By a vote the Bye laws were so altered, as to provide that the future annual meetings be held on the first Wednesday and Thursday in June. Sermons were preached on the occasion by Rev. Messrs. P. R. Russell, C. Hudson, P. Dean and D. Pickering. The Circular is written by Rev. C. Hudson. The next meeting will be held in Providence, on the 1st Wednesday in June 1832.

BOWDOIN COLLEGE.

The Annual Commencement at this College takes place on Wednesday next—a day “big with the fate of Caesar and of Rome.” The orthodox have made every effort to prevent the operation of the Law of last winter; but we shall soon know whether the Boards are willing to act in such a manner as to represent the public will, or whether they will nullify the laws of Maine, for the sake of upholding sectarian orthodoxy in its control over the college.

CONFERENCE.

A Conference of Universalists will be held at the town house in Albion next Wednesday and Thursday. The meeting of the York Cumberland and Oxford Association on the same days will, we fear, prevent several ministers from joining the brethren in Albion.

NEW MEETING HOUSES.

The Universalists in Richmond, Va., Springfield, Mass., and Dover, N. H. are preparing to erect Meeting houses for public worship as soon as may be.

NOTICE.

The Penobscot Association of Universalists will be convened in Charlestown, on the 28th and 29th of September next. It is specially arranged, on account of business that will come before the Council, that every Society be fully and punctually represented.

We hope to be cheered and strengthened by the presence and counsels of all our western brethren, who can possibly attend.

AMOS A. RICHARDS, }
GEO. CAMPBELL, } Committee.
July 29, 1831.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

APOCALYPSE—NOTICE OF K. H.

MR. EDITOR.—I received by mail, a few days since, two numbers of the Evangelical Magazine and Gospel Advocate, dated May 14th and 21st, which I acknowledge with pleasure, as it called to my mind a short, but interesting and pleasing acquaintance with the senior editor, which I had the happiness of forming several years since; and though he may have forgotten the writer of this article, I think it will be difficult for me ever to erase from my mind, the remembrance of one, whose christian character and mild temper, formed too striking a contrast ever to be forgotten, with the spirit of contention who should be the greatest in the kingdom, which then raged in the city and neighborhood of B—, and which if I may judge from my own experience, was calculated to have a pernicious effect upon the minds of young preachers.

These things inspired me with a peculiar interest in the fortunes of Br. Skinner, and I have always eagerly looked for his name in the accounts of the proceedings of our brethren in New York; and from what little I have been able to learn in my retired situation, I have not been disappointed in the favorable opinion which I formed of his christian character and of his abilities as a preacher of the glorious gospel of the blessed God. And though it has been my lot to contend with sickness and oppression, with foes internal and external, yet I rejoice in his prosperity and heartily bid him God-speed.

The two numbers of the Magazine and Advocate which I received, contained a notice by “K. H.” of an article which I communicated to the Intelligencer two or three years since, entitled, “Remarks on the Apocalypse;” and though in most cases opposed to controversy, at least in the style which it is carried on at the present day, I cannot well avoid a reply, if what I shall now write may be properly called a reply. There has been a great deal written to prove that the prophecies of this book related to the christian church.—These explanations appeared to me inconsistent not only with the declarations contained in the book itself, but with each other; and from a careful perusal of it, I was satisfied for myself, that its predictions related solely to events which must shortly come to pass, or transpire during what is commonly called the apostolic age. In as brief a manner as possible for the subject, and yet perhaps long for the readers of the Intelligencer, I labored to establish this point.

The views of others, as well as my own, were then before the public, and I consider them capable of judging which is the most consistent, without the aid of the instructions of K. H. I do not say this in view of the present subject only, but of all others; that when two views of a subject are before the public, the public more readily get at the truth, by the aid of common sense alone, than they can be bewildered by endless replications and rejoinders.

It is a fact, whether we speak figuratively or literally, that the hand which cannot build a hovel, may demolish a palace, and by throwing a pillar here and a column there, and piling it in ruins, may cry out ‘this is that beautiful piece of architecture, which was the wonder of mankind.’

This is something of the style in which K. H. has managed the article in question, though it laid no claims to admiration, being the mere outline of a plan, to arrive at the meaning of book, which though it may be no revelation to us, was directly a well

understood revelation, to those to whom it was addressed.

I shall confine the present remarks to a notice of only two or three points of the subject in dispute, first noticing the charges of inconsistency; secondly, repeating my reasons for believing that we are to understand by the phrases the earth and the world, the land of Judea and the Roman Empire; and thirdly, that the great city was Jerusalem.

1. The notice which K. H. takes of my inconsistency. Of this he says, ‘the reader is requested to keep in mind, the statement that all the predictions in the book of Revelations, were to be fulfilled while the apostles were on earth, or, at least, on that generation; for we shall show that the writer repeatedly contradicts these statements in his subsequent remarks.’ The first contradiction which he notices, is the following: ‘the three first chapters, relate solely to the seven churches of Asia, and it is admitted that they treat of events then near at hand, though they are supposed [by commentators] not to be accomplished till after the age of the apostles.’ This is the first man of straw at the sight of which K. H. makes an exclamation of surprise.

His next exclamation is made at the following contradiction—‘And as soon as this is done (i. e. as soon as the gospel is preached to all nations) the angel follows immediately, and proclaims the fall of Babylon—the great city—Jerusalem—and the Jews are cast out and tormented in the presence of all christendom for ages of ages.’ ‘What a sublime,’ says K. H. ‘and consistent illustration of the sacred text! Punished for ages of ages, in what the writer calls the apostolic age: or in that generation.’ K. H. will admit, we presume, that the Jews were cast out before the close of the apostolic age, and is doubtless well aware of their situation to this day. The reader will hardly believe that after the solemn caution given him by K. H. to keep in mind the fact, that I contended for the fulfilment of the prophecies of this book in that age, because I had frequently contradicted it in my subsequent remarks, that these are all the contradictions which he was able to bring forward, and which are no contradictions. As to further inconsistencies, he has proved my explanation to be inconsistent with common opinion and with his own assertions, without one text from the evangelists to support them; and then, very triumphantly asks, why I have not explained the locusts and the bottomless pit, &c. And very charitably and kindly informs the reader what I mean by some expressions, or where I left the subject untouched. The reason I did not explain the locusts, &c. was precisely the same for which I did not explain the phrase ‘thirty-nine knives’ in the book of Moses, because it had nothing to do with the main point to be forgotten, with the spirit of contention who should be the greatest in the kingdom, which then raged in the book itself, that these things were shortly to come to pass. If it be true that these things were to take place in that age, any attempt to explain all the minutia, would be idle; as it would require an intimate knowledge of the history of Judea during that age, and an acquaintance with all that related to the church, which it would be impossible to obtain. All we can do, therefore, is to establish the more prominent points, and if these predictions agree with what actually did take place, and we have the testimony of the book that they should take place soon, the question we conceive to be settled forever. Let it become established then, which we think can be done from the book itself, that the things therein predicted were ‘shortly to come to pass,’ and the only question which remains to be answered is, whether the book be authentic? If events similar to those described did actually transpire ‘quickly,’ then the authenticity of the book is established, if not, and the negative can be proved, it is a most powerful argument against its authenticity. We cannot think that this book was given to puzzle mankind. It is either a revelation, or it is not one; and though it may be dark to us, yet it was probably understood by those to whom it was addressed. And we cannot but think that it is outraging all rules of exposition to carry forward events which were declared to be on the point of accomplishment, to future and unknown ages. In the zeal which the Protestants manifested to destroy the Catholics, the pointed declamations as to the time when these prophecies were to have their fulfilment, might have been honestly overlooked; but now when we have time to look about us leisurely, this point should receive a serious consideration, and if we have done wrong in applying these prophecies to a body of christians which do not deserve them, and to which they do not belong, let us honestly confess our own. For ourselves we do not believe in the idle cry of apostasy, but that the church has been progressing since the days of the apostles, slow it is true, but as rapidly as it could do all things considered, under the ordinary providence of God.

The prophecies of this book cannot be applied to what is called Popery without an extravagant ‘hewing and trimming,’ and without utterly disregarding the time fixed for their accomplishment. Take, for instance, the common explanation of the ‘seven hills,’ by which ‘the woman’ is identified with Rome, and on which point K. H. dwells. Ancient Rome it is true, set upon seven hills, but modern Rome does not we believe, occupy the same site with the ancient city. But the writer of Apocalypse tells us that these ‘seven hills are seven kings’ or rulers ‘five of whom are fallen,’ i. e. had fallen when the book was given, ‘one is and the other is yet to come,’ i. e. one of the seven

was then in power and there was one more to come.” Here we have in the common exposition not only time outraged, but the text itself and common sense.

There are so many circumstances in the rise and decline of Empires and States and communities, that are similar, that we are as K. H. justly observes, liable to be misled in an exposition of prophecy, particularly where the time is not given for their fulfilment. And expositors, in endeavoring to peal the Roman church, have taken advantage of this circumstance; and they have brought forward every possible point of agreement between these predictions and Rome spiritual, they have omitted the points where they disagree which are by far the most numerous. It cannot be a matter of surprise that corrupt communities should resemble each other, and that the predictions here directed against Jerusalem, should also suit the character of Rome. But they are not universally applicable.

We may be guilty of repetition, but we do conceive that the time set for the accomplishment of these prophecies deserves more serious consideration than it has generally received; and indeed that this is all important. Let it be remembered that this book was addressed to churches then in being, and that these churches were always addressed as being intimately concerned in these events not as corporate bodies merely, but the individuals that composed them. But what immediate concern could they have with the overthrow of Popery, a thousand years afterward and when these people would be remembered with the dead and the churches themselves extinguished.

It was a particular concern of the writer of this book that these churches should clearly understand the meaning of its predictions; and they are therefore particularly enjoined, ‘he that hath ears to hear let him hear.’ But it would have required a prophet and more than a prophet, to have enabled them to anticipate the history of the church through the ages of popery from this mystical book; but connected as it probably was with existing events and events near at hand, it could be readily understood. And besides they could have no immediate interest in these prophecies, if they related to future times. If the book itself is so dark that it could not be understood, as is the case in its application to popery, until the events were accomplished, it is not probable that it could be what it purports to be, a revelation to churches then in being.

The very title of the book given in the three first verses shows its purport and its object—‘A Revelation of Jesus Christ, given him by God, to show unto his servants the things which must shortly come to pass; and God sent and signified them by his messenger to his servant John, who now declareth the word of God, and what he saw, as it was declared unto him by Jesus Christ. Happy the readers and happy the hearers of the words of this prophecy, and happy they who keep the things that are written therein! for the time is at hand.’ The book then commences: ‘John to the seven churches in Asia.’ In the seventh verse we are again notified of the time: ‘Behold he is coming [is about to come] and because of him will all of the tribes of the earth phubai tez tribes of the land [Judea] beat themselves in sorrow.’ In 5th verse of the 2d chapter the time is again stated, ‘I am coming quickly.’ Again, in the 16th and 26th. Assertion is again made to the interest which the seven churches were to take in these prophecies in the xiii; 10, in the very place where it has been supposed that they related to events far off, ‘Let him that hath an ear now listen, whosoever gathereth prisoners together to enslave them shall go into captivity himself; whosoever slayeth with a sword he shall be slain thereby himself; this is the patience and faithfulness of the saints.’ (1) A prediction we conceive which relates to the destruction and captivity of the Jews, who imprisoned and put the disciples to death, or were the instigators of the early persecutions throughout the Roman empire, and may be paralleled with the better part of Matt. 23d. This ‘coming’ is again adverted to chap. xvi. 15, 16, and again in chap. xxii. 10—2, where we are expressly told that the time of the fulfilment of these prophecies ‘is near,’ and that Jesus would come to fulfil them ‘quickly;’ again, verse 20, ‘He who declareth these things saith I am indeed coming quickly.’ These declarations so often repeated as to the period in which these events were to take place, the time for their accomplishment in the apostolic age; and occurring as they do in the midst of predictions which are commonly supposed to relate to an event which would not take place for a thousand years afterwards, or more, it is surprising that they could be overlooked. It was evidently done in the zeal to affix them to the Roman church. Let it be admitted then, that this was the time for their accomplishment and where is the evil complained of by K. H. in bringing forward parallel declarations from the gospel to confirm it? None surely, though it is a matter of serious complaint from him. It was not my intention however, to notice his men of straw, it would require more time than I can afford. I shall therefore leave the subject here and offer some reasons for believing that we are to understand in this book by the earth, Judea, and the world, Rome.

We do not say that this is the universal application of these phrases as they occur in scripture; the context must determine when they are to be so understood and when they are to be received in a more

skeleton. “This is indeed kind—I feel a stranger in your country, but I shall soon go home.” I could only reply by pressing the hand I held—my heart was too full for utterance. “I do not fear death,” she continued, “for I am in the hands of that merciful Providence which has ever been kind to me; but I feel that I could meet it with more composure, under the roof amid the friends of my childhood.” “Those trees,” said she, pointing to some oaks that were waving before the open window, “those trees are beautiful, but they are not the trees of England—of my home, I would now give more to see the elms that stand before my father’s door, the garden over which I had so often played, any thing that belonged to home, even the moss upon its roof, or the moss upon its windows, than all your lakes and cataracts and mountains.” I cautioned her for speaking so much, fearing it would exhaust her.

“Oh no!” she replied—“if ever you are a stranger, dying in a strange land, you will know how delightful it is to think, to speak of home. You may have every attention of skilful physicians and kind friends, but the heart will yearn for the tenderness of a mother’s love—the look that soothes the pain which medicine cannot reach—that arms the affection of nature against its sufferings. You will then learn how different are the attentions we owe to motives of kindness and duty, from those which the heart offers, and the heart receives.” After a pause, she continued—“This dying among strangers is indeed dying. If you know how the heart turns from all the attentions, they offer, to all that can bestow from the looks of pity that surrounded us to the looks of love that are far away, that have watched and wept over our tomb—to feel the agony of those, who with mute and anxious eye will watch in vain for our return—to think how the eye will grow dim, and the cheek pale at the thought that the conflict is indeed over, and the child has fallen, unshielded by the buckler of a mother’s love—to be denied in death, the kind look of that only love that was unchanged through life, to feel the ties of this world draw closer round the heart, at the moment they are to be severed forever—imagine all this, and you will still have but a faint idea of the feeling of a dying exile.”

The next morning I went early to visit her. I found her still sitting in her chair, but evidently more weak and exhausted. The bright eye and unnatural bloom were still there, but her countenance was more sunk and hollow. She smiled when she saw me enter, and motioned me to her, told me in voice much more feeble than I had before known, that I had come to bid her farewell; and pointing to the sea which was visible from the window near which she sat, she added in a half playful manner, “I shall soon embark, I feel that I have seen the sun rise for the last time, and have pleased myself with the thought that it is the same sun that shines at home. I sit and watch the waters and the breeze, and the clouds that come from the east, as if they could tell me of England and those I love.” It seems hard to our weak nature, she returned after a pause, “to be summoned so early to leave this beautiful world, yet I regret it more for my friends than myself. I desire to feel resigned to the dealings of Providence in all my sufferings, and trust I can say ‘not my will, but thine, O God, be done.’” Then, giving me a small packet of letters, she added, “you will deliver this.” Then drawing me nearer and lowering her voice, she continued with some hesitation—“There is one to whom my affections are pledged, to whom my hand should have been given. I fear most for him. I dare not know how he will receive the tidings of my death. He is already on his passage to this country, and will soon be here. Promise me to part with this letter but into his hands.” I promised. “One thing more,” she added, and showed me a small miniature of her lover. “It was his first gift,” said she, “and I promised never to part with it.—

general cause. But it must be admitted that the scene of this prophecy was laid in some definite land, either the land of Rome or Christendom, or the land of Judea.—And to call it the land of Rome or Christendom, would involve some striking absurdities. Christendom has not yet, tho' the power of the Pope is at an end, universally suffered, so as to destroy a fourth of it at one time, with sword, pestilence and famine.(2) Nor could it be said justly, that the blood of the early martyrs should be avenged on Christendom(3)—that Christendom rejoiced over the dead bodies of the witnesses which lay in the streets of Jerusalem(4)—that the gospel was preached as a new thing in Christendom.(5) Nor can it be said as a probable thing that Christendom with all the world besides will be gathered for a battle against nobody knows what.(6) Nor could it be said the heathen world wondered after Christendom.(7) But it could be said of Judea, that before her overthrow she was devastated with sword, pestilence and famine—that on her the blood of the martyrs should be avenged, as Christ foretold, Matt. xxiii. 36, that she rejoiced at her apparent triumph over Christianity, that the gospel was preached in all her territories and throughout the Roman empire before her destruction, that the Roman empire and Judea came together for a battle(8) and that the whole Roman empire wondered at her obstinacy.

Judea was called the earth, or the land of promise, by way of distinction. This is admitted by commentators. ‘The earth,’ i.e. the land is the Lord’s and the fulness thereof, the world and all that dwell therein.’ ‘The meek shall inherit the earth,’ i.e. the land, the land of promise, or more properly the promised blessings of the land. And as such it is recognized in the 13th verse of the 1st chap. ‘Behold he is about to come in the clouds (a figure taken from the old testament where God is said to come in this way in any remarkable providence) and every eye will see him, and they who pierced him (the Jews who crucified him) and because of him will all the tribes of the earth, or the land, beat themselves in sorrow.’ It is put in opposition to the rest of the world, chap. xiv. 5, and xvi. 14, and the inhabitants of the land, that is Judea, are said to have received over the dead bodies of the witnesses which lay in the streets of the great city where our Lord was crucified. And if we show as we have done and shall further confirm, that Judea is the theatre of these events, there can be no question as to the meaning of the phrases, the earth and the world.

POETRY.

[From "Badger's Weekly Messenger,"
ON THE DEATH OF A MOTHER,
SOON AFTER HER INFANT SON.]

There's a cry from that cradle-bed,
The voice of an infant's wife;
Hark! hark! to the Mother's rushing tread,—
In her bosom's fold she hath hid his head,
And his wild tears cease to flow.
Yet he must weep again,—
And when his eye shall know
The burning brine of manhood's pain
Of youth's unuttered woe,—
That Mother fair
With her full tide of sympathies.—Alas, may not be there.

On earth the tree of weeping grows
Fast by man's side, where'er he goes,
And o'er his brightest joys its bitterness flows.
But she from her sweet bower
So lately fled away,
She for whose buried smiles affection mourns this day,
Hath tasted rapture unfled'd.
She hath gone to her child,—she hath gone to her child,
Where sorrow may never come.

He was the precious one—
The pray'd-for,—the ador'd,—
And from each rising sun
Till night her bright cup of silence pou'd;
For him the paths of knowledge she explor'd,
Feeding his eager mind with serpent's bread,
Till intellectual light o'er his pure features spread.

But, ah! he bow'd to die,
Strange darkness seal'd his eye,—
And there he lay, like marble in his shroud,
He, at whose infant might, even trembling love was proud.
Yet she who bore him shrank not 'neath the rod,
Laying her chaste'd soul, low at the feet of God.

Now, is her victory won,—
Her strife of battle o'er,
She hath found her son,—she hath found her son,
Where death is a king no more.

She hath sord'd to see how bright dñe shine
In eternity's sphere that lamp divine,
Which here 'mid the storms of earth severe,
She tenderly nur'd with a mother's fear:—

Forgot all her toils,—
The pang hath left no trace,—
Whose memory treasures in heaven its spoils,
These find no place.

Mother! whose speechless care,
Whose unrequited sigh,
Weary arm, and sleepless eye,
Change the fresh rose-bud on the cheek to sickness
and despair.

Look up! look up! to the merciful sky;

Earth may not pay your debt, but your record is high.
Ye have hung in doubt o'er the plants that drew
From your stream of life their mighty dew.
Ye have given with trembling your morning kiss,
In tears have ye sown,—but shall reap in illus;

The mother's tears,—the mother's prayer,
In faith for her offspring given,
Shall be counted as pearls at the judgment-bar,
And win the gold of Heaven.

Hartford, Conn., July 1831.

ORIGINAL ODE.

Sung at the recent celebration of our National Independence at Charleston, S. C.

AIR—Scots wha ha'e wi' Wallace bled.

Hail, our country's nat'l born!
Hail, our spreading kindred born!
Hail, thou banner not yet torn,
Waving o'er the free!

While, this day, in festal throng,
Millions swell the patriots song,
Shall not thy notes prolong,
Hallow'd Jubilee.

Who would sever freedom's shrine?
Who would draw the invidious line?
Though by birth one spot be mine,
Dear is all the rest!

Dear to us the South's fair land,
Dear the central Mountain-bound,
Dear, New-England's rocky strand,
Dear the prairied West.

By our altars, pure and free,
By our Law's deep rooted tree,
By the past's dread memory,
By our WASHINGTON;

By our common parent tongue,
By our hopes bright, buoyant, young,
By the tie of country strong—

We will still be ONE.
Fathers! have ye bled in vain?
Ages! must ye drop again?
MAKER! shall we rashly stain,
Blessing sent by THIEE?

No! receive our solemn vow,
While before thy throne we bow,
Ever to stand, as now

"UNION—LIBERTY."

— [From the New-England Magazine.]

FROM THE MS. OF A TRAVELER IN THE EAST.

EXECUTIONS.

Napoli di Romania, June —, 182—.
I was informed this morning that two men were to be executed without the gates of the town, and, being anxious to see how this new and severe measure, from the hitherto weaker government of Greece, would be managed, and also with what degree of humanity it would be performed; and—I must out—moved still more, perhaps, by that savage, yet strong inclination, which, in spite of themselves, induces men to witness such sights, though they make them miserable for a long time after; I say, moved by all these motives, I hurried out of the gates, and, crossing the draw-bridge, found myself upon the esplanade in front, and in the midst of a crowd of people and soldiers. The execution of one follow, a spy, was just then performing; the time was not expired, but he bade them go on; and the soldiers bending down a branch of a small tree under which he stood, the executioner passed a noose over it, and drawing it tight, fastened it; then raising the man in his arms—let him fall—at the moment, the soldiers crying out "God have mercy on him," let go the branch, and he was swimming in the air. For a moment he was sensible of his situation; he seemed to close resolutely his eyes, and clench his hands and teeth; but soon his face began to blacken, his eyelids flew open, his eyes rolled wildly about, his body wriggled violently; then his eyes seemed to become fixed—they started out from the sockets—his tongue lolled from his mouth, and his whole countenance exhibited a hell of horror.

The other criminal had not the courage of the first. He stood on a high bench, which had been built around the body of a large tree, with the rope fastened around the branch above. A file of soldiers encircled him. The executioner stood waiting his signal, and the man being of the Greek faith, a priest was trying to comfort him. The crowd was hushed into perfect silence, interrupted only by sighs and blessings; the soldiers conducted with the

greatest decency and propriety, and the executioner seemed in a worse plight than the criminal. As soon as the criminal was ready, the executioner pushed him suddenly from the bench, and he fell several feet before the rope brought up. But I could not look any longer; the curiosity which brought me out here failed me.—These men had been regularly tried, and, as I was told by an Irish clergyman present, with the utmost solemnity and fairness—they had been convicted and sentenced in public, several days before.

I have made the above extract from my journal, and will now place beside it one written in Asia Minor, of an execution I saw there. I wish not to enter into an examination of the comparative merits of the Greeks and Turks. I should consider it an insult to reason, after what I have seen; for though the Greeks, to my own knowledge, have disgraced themselves by some of the bloodiest and most cruel actions towards their prisoners, never, in one instance, and I defy any one to produce it, have these acts been committed with the connivance of the government or the upper classes. In Turkey it is the government—the system—the very religion, which is faithless and bloody. The Greeks are infants in independence; their nation came but yesterday into public existence. It aims at civilization and at improvement. The Turkish government has been centuries in existence; it scorns to change, and despises civilization. But I will go on with my extract, observing that it took place in a large and well regulated city, by order of the government, and by troops of the government.

October 6.—As I was wandering about the streets this morning I came to a splendid mosque, and, stepping up into the vestibule, where lay dozens of Turks prostrated on the floor, I was pulling off my shoes to go in, when I heard a noise, and turning about saw a crowd of irregular soldiers come hurrying down the street. In the midst of them was a tall young man, whose arms were pinioned behind him, whose haggard looks, loud moans, and lacerated face, as well as the rapid pace at which he was pushed along, indicated him to be some poor wretch condemned to die. An irresistible curiosity urged me to join the crowd, and, mingling in with the soldiers, I followed immediately behind the prisoner. He was a young, tall, strong, and fine-looking man, or had been so, for he was strangely disfigured and seemed in more agony than the mere dread of death could inspire. He had been tortured the night before; his face was swollen, bruised and bloody; his temples had been seared, and the parched and crisped skin showed the marks of the irons; and one of his arms had been broken in bending it behind his back for torture. It was this broken arm, which was still cruelly tied behind his back, and the hurried pace into which he was urged by the kicks and pushes of the soldiers, that put him in agony. He was a Greek, suspected of being a robber, and notwithstanding his misery, and his being scarce able to stand, he was driven or dragged along at a rapid pace; so the soldiers hemmed him in on each side, but he could look over their heads, and cast his looks wildly round in hope of rescue; he moaned aloud in his agony of body and mind, but they pushed him on; he held back an instant, and then cried to the chief, "For the love of Allah! mercy!" but they hurled him along still more rapidly. I saw the chief point to a coil of rope that hung in the shop of a Greek. A soldier seized it without saying a word, and as soon as they arrived at a quarter where three streets met, they stopped; the chief looked around, then pointed to a beam that projected from over a shop; instantly the soldiers grasped the throat of the criminal, rudely wound the cord round his neck, made a slip knot, and half choked him before the other end was round the beam. Some then hauled at the rope, others lifted up the poor man from the ground, while he kept looking wildly around with bloodshot eyes and hallow countenance, and with husky voice, shrieking aloud for mercy. They let him drop, but the rope slipped and he came on his feet; again they pulled it tight, but he still rested on his toes; others now lifted him up, and tightening the rope, he hung writhing and choking for an instant; but the rope again slipped, he came down on his feet, and casting wildly around his horrid looks, he groaned dreadfully; but he was soon pulled roughly up and hung securely. For an instant he was still; then his body was convulsed, and his face blackened, his tongue hung out, his eyes set into a deadly glare, and the poor wretch was out of pain. But the soldiers kept striking the cord, and beating his breast to finish him, until I could view it no longer. I looked at the chief, and at his men, but there was no sign of pity or remorse on their countenances. They were coolly at their work and would not bear interruption had I dared to attempt it; for at that moment, a Greek boy, who had ventured nigh, groaned aloud, when instantly a violent blow from one of the soldiers felled him to the ground. He got up and ran away as fast as possible, and I followed his example.

Oct. 9. I passed the place of execution to-day; the body still hung where I had left it three days ago, and began to be horribly loathsome in its appearance. I went into the shop of a Greek and asked him why it was not removed? "We dare not touch it," said he, "for our lives, without an order from the chief of the police, and he demands three thousand piastres for the privilege we ask of removing the nuisance." We hoped to make him take less, but he knows that to-morrow it will be necessary for us to do so, cost what it may.

To-day I am told the Cadi has declared that the suspicions of the man's being a robber have been fully confirmed!

EXTRACT FROM SMITH.

With the following elegant extract from T. SOUTHWOOD SMITH, the reader will be highly pleased. It is a foretaste which will make him desire to learn more of the work.—Trumpet.

The doctrine, on the other hand, which it is the object of the preceding pages to establish, discloses a principle which is more benevolent in its tendency, and which were it properly felt and invariably regarded in the affairs of life, would have a happier effect on society, than any other opinion which has ever engaged the attention of men. It leads to a distinction which is but beginning to be observed even by the intelligent and enlightened, and which when it shall come to be general, will alter astonishingly the moral condition of the world. It leads to an exact discrimination between the criminal and the crime; while it inspires us with abhorrence of the offence, it softens the heart with compassion for the unhappy condition of the offender; induces us to do every thing in our power to change it; to give him better views and better feelings.—When we hear of the perpetration of a crime, we are apt to think only of punishment. What suffering can be too great for such a wretch! is the exclamation which bursts from almost every lip. The sentiment is worthy of the unlovely doctrines which produce and cherish it. A more benevolent system would excite a different feeling. What can be done to reclaim the unhappy offender!—What means can be taken to enlighten his mind, and meliorate his heart! What discipline is best adapted to his mental and moral disorder! What will lead him back to virtue and to happiness most speedily, and with the least pain!—Such is the feeling of the mind enlightened by the generous doctrine we have endeavored to establish. Could it but enter the heart of every legislator; did it but guide the hand that constructs the cell of the poor captive; did it apportion his pallet of straw and his scanty meal; did it determine the completeness and the duration of his exclusion from the light of day and the pure breeze of heaven; did it apply his manacles, (if disdaining to treat a human being with more cruelty than is practiced towards the most savage brutes, it did not dash his chains to the earth,) what a different aspect would these miserable mansions soon assume!—What different inhabitants would they contain! Prisons would not then be the hot beds of vice, in which the youthful offender grows into the hardened criminal, and the want of shame succeeds the abolition of principle, but hospitals of the mind, in which its moral disorder is removed by the application of effectual remedies.

The person who habitually contemplates all mankind as children of one common Father, and appointed to one common destiny, cannot be a persecutor or a bigot. He may see much error, which he may lament, and much misconduct, which he may pity; but a generous affection towards the whole human race will dilate his heart. To the utmost of his ability he will enlighten the ignorant, correct the erring, sustain the weak, bear with the prejudiced, and reclaim the vicious. Firm to his own principles, he will not trench on the liberty of others. He will not harshly censure, nor suspect an evil motive where integrity obviously directs the conduct.—Mildness will be on his lips, forbearance will mark his actions; and universal charity will connect him with the wise and good of all climes and all religions.

He who believes that a Being of almighty power, unerring wisdom, and unboundedly love, is seated at the helm of affairs, & is making every event to promote, in its appointed measure, the highest happiness of all intelligent creatures, must possess perpetual serenity and peace. The storm of adversity may gather above him and burst upon his head, but he is prepared against it, and it cannot dismay him. He knows that the evils which encompass him are only blessings in disguise. The fair face of nature smiles upon him with a brighter radiance. The boundless expanse of heaven above him, the painted plain beneath him, the glorious sun which diffuses light and life over the ample and beautiful creation are magnificent gifts of his Father, on which his enlightened eye beholds engraven the promise of his higher destiny. The narrow precincts of the tomb can neither bound nor obstruct his enlarged view; it extends beyond the circle of the earth, and reaches to that celestial world, where progression in excellence is infinite, and happiness is unchanging and immortal. Nothing can disturb his steady confidence. In the most awful moments of his being, his feeling is sublime; as his destiny is glorious: even while he is partially subdued by death, and dragged to the confines of the tomb, while he is sinking into it, and it closes over him, he can exclaim in triumph, "O death, where is thy sting! O grave, where is thy victory!—Thanks be to God who giveth me the victory, through Jesus Christ my Lord!"

Fate of Russian Generals. Many conjectures have been stated in relation to the sudden death of Diebitsch; but whether he died of cholera morbus, apoplexy, arsenic, or chagrin, is not very material. Since his death it is stated that Gen. Sacken has gone mad; Gen. Rudiger has been seized with cholera; Gen. Kreutz has fled before Chlapowski, and Gen. Geismar has been banished to Siberia for 10 years, because he was beaten by the Poles. While we neither wish for dis-

ease or death to be visited on the aggressors of a brave people, we do wish success and liberty for the Poles.

New Bedford Gazette.

Good Chance for an Enterprising Clothier.

THE Subscriber having taken back the undivided half part of the NEW FULLING MILL, last year put in good order for dressing cloth by CORNELIUS LANE, now offers to lease the whole for three or five years, or to sell half or the whole at a great bargain. He will take in pay Woolen and Cotton & Woolen Cloth which may be manufactured in this place to our good advantage as at any other in the Union. As the subscriber is to leave this river for Florida, by the middle of September, application should be immediately made. The Mill has good new tools for dressing cloth, but no carding machines, has a very convenient chamber for manufacturing. There is about 30 acres good land, a good dwelling house and new barn. Should it not be disposed of by the above time it will be left for disposal with JOHN POTTER, Esq. of this town. Its location is three miles from the State House. JOSEPH LADD.

Augusta, August 9, 1831.

33-tf

NOTICE.

I HEREBY relinquish to my son Leopreight Perry, of Corinna, Somerset county, Maine, his time and grant him liberty to act and trade for himself and shall claim none of his earnings after this date.

SAMUEL SAWTELL.

Attest: MARY K. MADDOCKS,
CLIMENA GOULIN,
SAMMON G. SAWTELL.

Corinna, June 27, 1831.

25.

REACTION WHEEL—AGAIN!

THE public attention is solicited to the notice of Turner's Reaction Wheel, extracted from the May Number of the "Journal of the Franklin Institute," edited by Dr. THOMAS P. JONES, late superintendent of the Patent Office. Dr. Jones' opinion upon the subject of patents will be deemed conclusive by all.

23. For an improvement in the Reaction Wheel; John Turner, Augusta, Kennebec county, Maine, January 18.

This patent is taken for an arrangement which is essentially the same with that claimed by Calvin Wing, the specification of whose patent was given in our February number, page 86. In the present specification the whole is imperfectly described; the part which Mr. Wing calls the lighter is here mentioned, and we are told that "this mode of relieving the wheel from the weight of the incumbent column of water, is what is specially claimed as my invention."

June 22. 25.

To the Honorable HENRY W. FULLER, Judge of the Court of Probate within and for the County of Kennebec—

THE petition and representation of Nancy Jackson, Guardian of Margaret Jackson, Joseph Jackson, William Jackson, and Louisa Jackson, Minors of Pittston, in the county of Kennebec, respectfully shew, that the personal Estate of said Minors, which has come into the hands and possession of the said Guardian is not sufficient to pay the just debts and demands against said Minors by the sum of three hundred sixty seven dollars. That the said Guardian therefore makes application to this Court and pray your Honor, that she may be authorized and empowered, agreeably to Law, to sell and pass deeds to convey so much of the real Estate of said Minors as will be necessary to satisfy the demands now against said Minors, together with one hundred Dollars for accrued expenses, with incidental charges. All which is respectfully submitted.

NANCY JACKSON, Guardian.

COUNTY OF KENNEBEC ss.—At a Court of Probate held in Augusta on the last Tuesday in July, 1831:

On the petition aforesaid, Ordered, that notice be given by publishing a copy of said petition, with this order thereon, three weeks successively in the Christian Intelligencer, a newspaper printed in Gardiner, that all persons interested may attend on the second Tuesday of September next at the Court of Probate then to be held in Augusta, and shew cause (if any) why the prayer of said petition should not be granted. Such notice to be given before said Court.

H. W. FULLER, Judge.

Attest: W. EMMONS, Register.

A true copy of the petition and order thereon.

Attest: W. EMMONS, Register.

PEASE'S SMUT MACHINE.

THE subscriber having been constituted sole agent for the State of Maine, for the sale of Dan Pease's PATENT SMUT MACHINE, and the right of using the same; hereby offers for sale rights for using the said Machine, for counties, towns or single machines, on liberal terms. These Machines having been in use many years and received the entire approbation of all who have ever used them, need no other recommendation than the universal approbation which they have always received upon trial.

Applications made to the subscriber at Gardiner, Maine, by mail or otherwise, will receive prompt attention.

ZEBULON SARGENT.

Gardiner, April 27, 1831.

31.

The attention of the public is invited to the following certificate.

The undersigned hereby certify, that they have used one of Pease's Patent Smut Machines, for about three years,—that they consider it the best Machine for cleansing grain, now in use. It not only cleanses the grain from all smut, dust and chaff, but also separates it from all foreign seeds. The Machine is one of simple construction, and, judging from the one we have in use, of durability,—and we can safely recommend it to the attention and patronage of the public.

JAMES N. COOPER,
ALEX'R COOPER.

Pittston, May 19, 1831.

25.

NOTICE.</div